Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh

Year 29

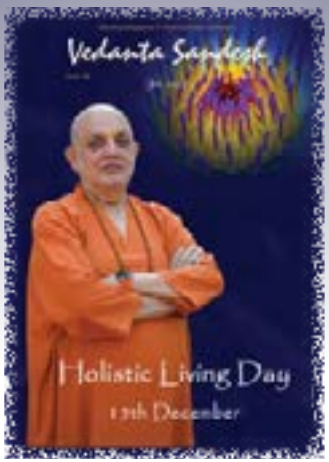
Jan 2025

Issue 7

Holistic Living Day

15th December

Cover Page

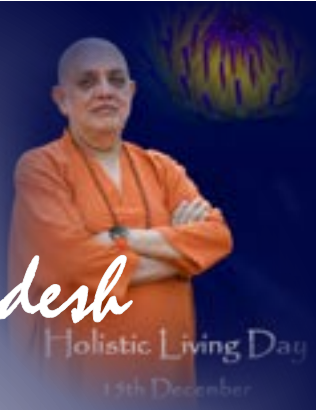


The cover page of our Jan 2025 issue of Vedanta Sandesh is dedicated to the Holistic Living Day, which is an annual one day program organized at Vedanta Ashram on 15th of December. The occasion is the birthday of Poojya Guruji Sri Swami Atmanandaji, who not only designed the program but also organized it in various forums for many years.

Holistic Living Program is basically the message of Bhagwad Gita to help live our lives fully & intelligently. Karma when turned into a Yoga has potential to not only bring out our best and achieve optimum success in our respective fields but also helps to purify our minds & intellect. Karma can either make us or break us. Really speaking no situation can ever make or break us, but it is the attitude with which an act is done which is responsible to either make us or break us. No wonder Gita says that you are your best friend or even your worst enemy. Karma Yoga is a unique art of living in which the priority is to give rather than to get, simply because it is prompted by the philosophy of Vedanta which declares that every being is basically divine. So a Karma Yogi can afford this selflessness & magnanimity.

Om Tat Sat.

CONTENTS



Vedanta Sandesh

Jan 2025

1.	About Cover Page	2
2.	Publisher's Page	4
3.	Shloka	6
4.	Message of P. Guruji	8
5.	Drig Drishya Viveka	16
6.	The Art of Man Making	24
7.	Jivanmukta	34
8.	Story Section	39
9.	Mission / Ashram News	47
10.	Forthcoming Progs	69
11.	Internet News	71
12.	Links	72

Editor

Swamini Samatananda Saraswati

Vedanta Sandesh

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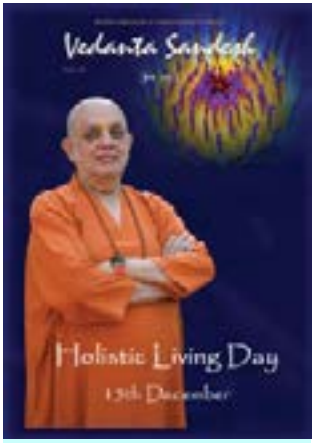

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न योगेन न सांख्येन
कर्मणा नो न विद्यया।
ब्रह्मात्मैकत्वबोधेन
मोक्षः सिद्ध्यति नान्यथा।।

Neither by Yoga, nor by Sankhya, nor by action, nor by learning, is liberation possible. Only by the realization of the oneness of the Brahman (Absolute) and the Atman (Self) is liberation possible, and in no other way.

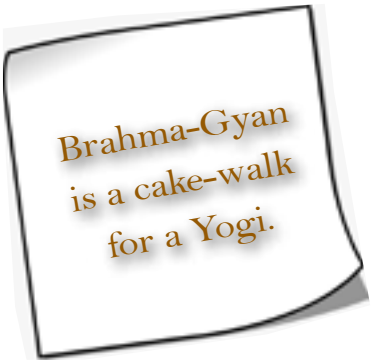
Vivekachoodamani - 58

Message from Poojya Guruji

Yogi and Dharma

Yoga is Samatvam

Gita defines Yoga as the capacity to retain equanimity in any ups & downs of life. 'Samatvam Yoga Uchyate'. whether a situation is cordial or uncordial, a Yogi (as defined in Gita) has no emotional elation nor any dispondency even while the person is fully sensitive to the situation. This is obviously a great quality to have. Firstly there are no setbacks, anxieties, depressions etc for such a person. No fears, the world is never a problem for a



Yogi. He / She has as though insulated himself from all potential problems which the world can ever give. Secondly it is these people alone who continuously learn from every situation. Others dissipate their energy in baseless and endless reactions, and therefore miss the opportunity to learn. Bhagwan says that anyone wishing to know the truth of any situation or themselves need to first have this capacity of 'Yoga'. He says Brahma-Gyan is a cake-walk for a Yogi, and never ever possible for a Non-Yogi.

Arjuna not ready for Atma-Gyana

No wonder Krishna did not see Arjuna, who was a devout & religious person, to be ready for Self-Knowledge yet. At the spur of the moment Arjuna got totally disinterested

in victory, kingdom or anything of the sort because the victory involved killing our own near & dear ones. The very thought of losing these respectable people brought shivers down his spine. Extraneous situations shook him badly. He was a complete anti-thesis of an ideal Yogi. No Yogi, no Brahma-Vidya. So Bhagwan advised Arjuna to first have the capacity to observe any situation without any emotional upheavals. The description of Arjuna in the first chapter was a scene completely contrary to this fundamental requisite.

Happiness & Sorrow

If everything is basically Brahman alone, then how can any situation ever give sorrow to anyone anywhere. If sorrow comes then either the statement that everything is divine is fundamentally

wrong, or our sorrows are baseless & imaginary. Understanding happiness has to be an extremely important part of education. It is so very fundamental to our existence, but unfortunately no educational institute ever tells us the secret of happiness. Can we pin-point anything in the world as universally potent to definitely give sorrow to anyone. No. It is all so relative. Our diseases do give us pain but we know that pain is a humble request by our body to give special attention to some part of our body.

Anything which is as per our likes gives us happiness. Personal cordiality is joy. Even our near & dear ones sitting on the same dining table react & respond differently to same dishes. Reactions vary from wow to oh-no.

Same things invoke different emotions, simply because likes & dislikes vary. If we 'see' this fact then we can confidently say that there is nothing in the world which universally gives happiness or sorrow. In fact the world is made up of inert matter which never gives us happiness or sorrow.

The Funny Game of Life

Life is a funny game indeed. We first imagine something as a source of happiness or sorrow and then run after it. Our aspirations, dreams & desires are most often based on these imaginations & suppositions. We follow not truth but our imaginations. We respond to situations as per our imaginary & baseless likes & dislikes. When the majority of people share some common 'like' then it tends to become the

truth. Life and responses based on our likes & dislikes come to an end for a Yogi. Just visualize the world from the point of view of a Yogi. Everything has its beauty & uniqueness, but nothing ever brings special happiness or sorrow. Things just are what they are. God has created nature where every vee-bit has some important role to play in the conservation & existence of totality.

Dharma

When likes & dislikes rule to roost, then responses to the world outside is definitely as per our personal whims & fancies of what gives happiness & sorrow to us, however, in the case of a Yogi when he clearly sees that nothing ever gives happiness or sorrow, than a very important question comes in our minds. How does a Yogi respond? If everything is a same matter,

then how come there are different responses to different situations? Here comes what we call as Dharma. Just as in our day to day life we can respond to situations as per our likes or dislikes, or we can respond not as per our personal likes but as per facts. We can live in a society prompted by our whims & fancies or follow that which is righteous for all. This life which is based on facts, based on universal righteousness - is called a Life of Dharma. Every country has its code of conduct, its laws & constitution. No one is free to do what they like. That is the difference between a life of a Yogi and an ignorant man. Inside Yogi is at peace, and outside lives as per Dharma. Yoga and Dharma always go hand in hand. One cannot be possible without the other.

Om Tat Sat

DRIG DRISHYA VIVEKA

Swamini Samatananda

Shloka - 26

स्वानुभूतिरसावेशाद्
दृश्यशब्दावुपेक्ष्य तु।
निर्विकल्पस्समाधिस्स्यात्
निवातस्थित दीपवत्।।

But, the non-dual state of meditation is like a flame in a place free from wind on account of complete absorption in the Bliss of Self-realisation, having ignored both the seen and the words.

DRIG DRISHYA VIVEKA

Sangati:

From the 22nd verse onwards the Revered Acharya is revealing the intricacies of the practise of Samadhi, in and through the practise of Nidhyasana. Having introduced three types of internal Samadhis and three External Samadhis the Acharya has so far explained Antardrishyanuviddh Savikalpa Samadhi and Antar shabdanuviddh Savikalpa Samadhi. In Drishyanuviddh Samadhi

we saw that all thoughts are illumined by the Sakshi Chaitanyam and thus shifted our focus of attention from the thoughts to the Sakshi Chaitanyam. In the second Shabdanuviddh Samadhi we dive more deeper by now focussing our attention on the nature of the Sakshi by taking support of pointers like Asangah, Sat-Chit-Ananda etc. In this practise it is important to understand that the Sakshi is not objectified but the Sakshi is realized as 'I am'. I alone illuminate the flow of thoughts. I am the uninvolved, unfragmented and unchanging illuminator. Thus, I have a direct awakening in the state of the Aham Vritti. Now, understanding the nature of these two Antar savikalpa samadhi there is an existence of a Meditater who has a will to meditate and makes a deliberate effort. In the process of first Drishyanuviddh Samadhi and then Shabdanuviddh

The Dhyata appreciates his Self as the Shuddha Chaitanya

Samadhi the Meditater awakens in the state of Sakshi Chaitanya, the state of Brahman. Continuous revelling in this state is called the Akhandakaar Vritti. Now this 'Akhandakaar Vritti' becomes the gliding factor into the Antar Nirvikalpa Samadhi. This Antar Nirvikalpa Samadhi is being explained here in the following verse.

Swanubhuti-rasaaveshaad

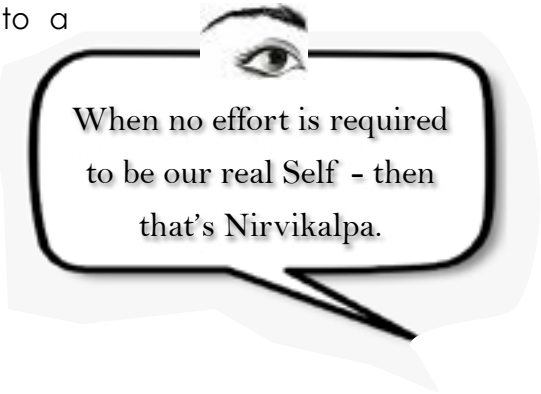
In Antar Savikalpa Samadhi, the Meditater Subject is active and meditates upon the Self as being the Sakshi Chaitanya. I meditate and realize myself as the Shuddha Chaitanya. Initially there is this apparent bheda of Dhyata & Dhyeya, Meditater, subject of Meditation and the object of Meditation. At this point the revered Acharya reveals that in the Akhandakaar Vritti of 'I am the Sakshi Chaitanya,' a momentum is brought about

and this vritti that I am Sakshi Chaitanyam is registered in the subconscious Mind. Just as a bicycle, after being pedaled for some time, gains momentum and continues to move on its own accord. So also, the Akhandakkar Vritti has trickled down to the sub-conscious mind and this surfaces to the conscious mind without any effort or will. Thus, there is no Ahankara. There is no duality. Thus, the Acharya says 'Swa anubhooti raas-aaveshaad drishya shabdau upekshya tu'-there is no requirement of any vikalpa of drishya or shabda, neither is there any deliberate

effort, yet I am that. This effortless gliding in the state of Brahman or non-duality is called here as the Antar Nirvikalpa Samadhi. In the Scriptures this is compared to the Deep sleep state. But there is a stark difference between the deep sleep state and antar nirvikalpa samadhi. In deep sleep too the Ahankara is dormant but it is a state of total ignorance where as in Nirikalpa Samadhi too the Ahankara drops but it is a state of enlightenment. One glides into Nirvikalpa Samadhi due to the realization of the true nature of the Self and by continuous abidance as Brahman.

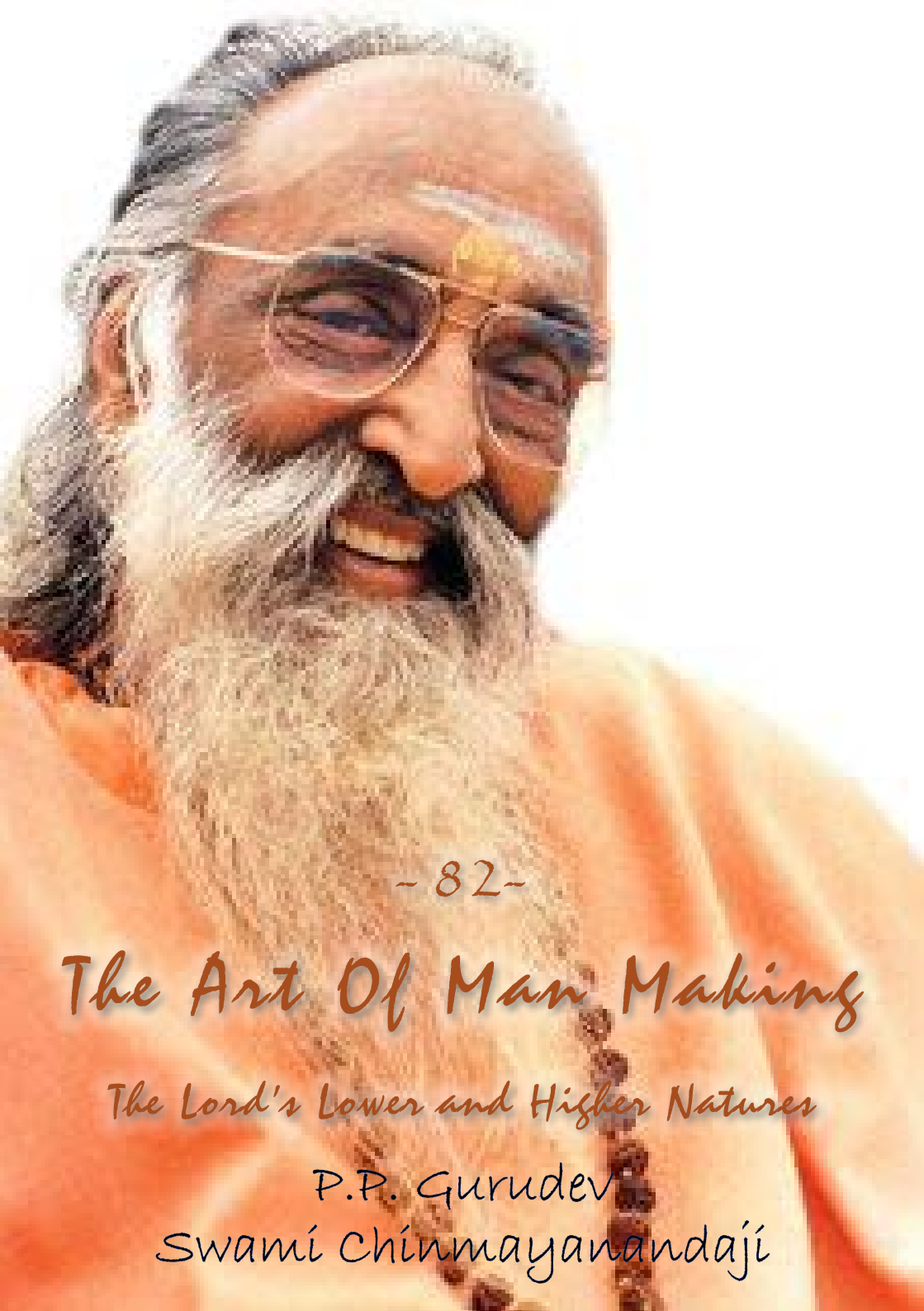
Nirvikalpah samadhih syaad

This state of Nirvikalpa Samadhi has been beautifully compared to a flame of light which is kept enclosed in a quiete, serene place undisturbed by the wind.



A flame which is unflickering and steadfast in nature. In the Bhagwad Geeta Sri Krishna too paints the state of Samadhi in the same manner. One must understand that this state of Nirvikalpa Samadhi is not comparable to a thought free state. A thoughtless mind is truly a thoughtless mind which is of no use. The Nirvikalpa state of Samadhi is glided into by an enlightened person who has revelled in the Akhandakaar Vritti. When an enlightened one comes out of Nirvikalpa Samadhi one is aware of the state of the true nature of the Self as he was in Samadhi just as a person who wakes up from deep sleep state is aware of the total non-experiential state he had glided into and thus says I had a deep sleep.

In this manner the Revered Acharya explains the Antar Nirvikalpa Samadhi.



~ 82 ~

The Art Of Man Making

The Lord's Lower and Higher Natures

P.P. Gurudev
Swami Chinmayanandaji

The Art of Man Making

Here in two simple-looking verses we have the most direct indication to help us recognise the Supreme Lord of the Universe. The Lord divides His own nature into a higher and a lower ex- pression. When these two aspects are clearly understood, it cannot be very difficult to recognise Him, who has both these natures.

If an individual is described fully, and you are asked to find him among a crowd of people, it will not be very difficult to spot

him. If his distinguishing characteristics are his moustache and his big eyes, his small ears and big mouth, his short stature and bald head, then these are his nature. He is the one who has these characteristics: he is not his features. With this general understanding, let us try to grasp the significance of these important verses.

The Lord enumerates, Earth, water, fire, air and space, mind, intellect and ego these constitute my eightfold nature. The five "great elements" in their combinations form the entire physical world of names and forms. The subtler aspects of the elements go into the makeup of the mind-intellect. And our strong identifications with the outer world of objects and the inner world of emotions and thoughts create in us the powerful egocen-

Apara-Prakruti creates the world of objects of experience, and also our faculties

tric sense of individuality.

The "five elements" and the three factors-mind, intellect and ego-together form, the Lord Himself says, "My eightfold nature". These constitute the Lord's lower nature- lower in the sense that they are accessories to the entire play of life as we now recognise it.

Explaining His now higher nature, Lord Krishna points out, This is the 'lower' nature. But different from it please understand, O mighty armed one, My 'higher' nature-the very Life by which this universe is sustained. The eightfold nature enumerated earlier as the "five elements" and the mind-intellect-ego assembly is characterised here as "this is the 'low-

Vedanta Sandesh

Matter is thrilled into action by Consciousness.

er' nature". And "different from this", "understand My 'higher nature". This 'higher' aspect of the Lord is described here as the very Life-factor in all beings.

Matter is inert and insentient. Living creatures are made up of gross and subtle matter, thrilled to awareness and action by the presence of the Consciousness. At death this Consciousness seems presence to be no more playing through the dead body. In all living creatures there is the play of this Awareness. Thus Consciousness is Life. This Consciousness is one in all beings, always, and It illumines all experiences of the organism as long as it lives.

This Consciousness expressing as Life in all living creatures is "My higher nature". This

is to be clearly understood. To recognise this presence in all living creatures as the Lord's own 'higher' nature is not easy and needs a lot of heroism in the seeker. Hence the powerful suggestion in Krishna addres- sing Arjuna as a mighty-armed soldier.

This simple Essence functioning as Consciousness in every living creature is "that by which the whole universe is sustained". This will seem a tall claim to all early students of Vedanta. But a little deeper contemplation can clear the point for everyone.

The One Reality is the supreme cause from which the uni- verse has emerged out. As such the Supreme must be the sub- stratum for the universe, as cotton the cause, is the

substratum for cloth; as gold is the substratum for ornaments; as ocean is the substratum for waves. The cotton sustains the cloth, the gold sustains the ornaments, the ocean sustains the waves. Similarly, the Consciousness Supreme, which is the substratum of the Uni- verse, sustains it.

Secondly, the world which is the play of matter cannot by itself know itself as matter is insentient. The matter vestures in us are equipments which can function only when Consciousness as life functions through them.

I, the Divine Consciousness, through my eyes see, through my ears hear and so on. The body-mind-intellect equipments perceive, feel and think only when the Life-essence presides over them. This Life-essence is "My higher nature".

This absolute subject in us, express-

ing through our body, "perceives", expressing through our mind "feels", and expressing through our intellect "thinks". If this subject is not in an equip- ment, it becomes dead and inert.

To this subject, expressing as "perceiver-ego", there is the beautiful universe of objects, emotions and thoughts. Naturally, therefore, when the Geeta insists that the very Life or Con- sciousness is "that by which this universe is sustained", the scripture is but declaring a logical fact, an understandable scientific truth.

If Consciousness were not, who would recognise the universe, who would experience life and its joys and sorrows? The universe exists because the Consciousness in us reports it to our aware- ness. This would have been a non-existent nothingness if the subject were not there to expe-

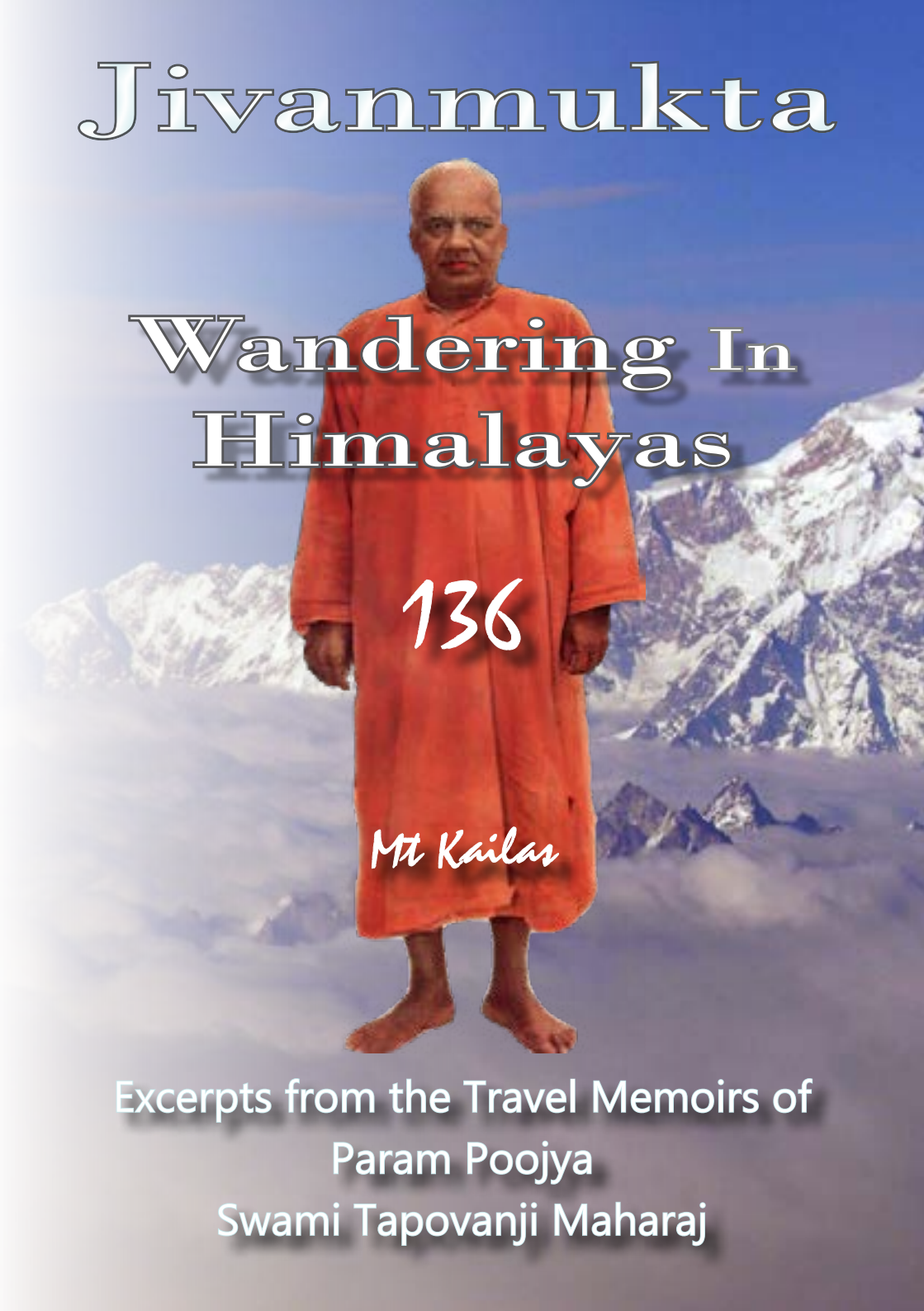
rience it. In short, the Lord has two aspects to His nature: a lower and a higher. The lower nature consists of the world of matter, and the higher nature is the Consciousness, the Principle of Life in us. Thus, the Lord's higher nature expressing through His own lower nature is the entire play of living creatures. The Lord is neither the higher nor the lower Prakriti. In Him the higher Prakriti and the lower Prakriti, the game of birth and death, of joy and sorrow: and we call it the universe of happenings

When once this idea has sunk into us, we gain a new vision of the game of life, we explore the purpose of the universe, we discover the comedy behind the very calamitous tragedies of life.

Life's greatest freedom is

having nothing to prove.

Jivanmukta



Wandering In Himalayas

136

Mt Kailas

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

JIVANMUKTA

The Srutis and the smritis amply prove that in the past it was householders, more than sannyasins, who worked in the field of philosophical thought. Indifference to worldly pleasures is the chief requisite for spiritual advancement. Whether a man dwells at home or in the forest, if he has vairagya he is a sannyasin. One may put on the saffron gown and go on mumbling the mantras, but he is no sannyasin unless he has the true vairagya. There seems to be nothing absurd in the idea of a householder

(whether man or woman) immersing himself or herself in Divine thought even as the great Rishis in their Himalayan ashrams did, provided he or she had the necessary viveka (discrimination) and vairagya.

It does not appear that before the great Rishi Yajnavalkya imparted Divine Knowledge to his wife Maitreyi, he required her to embrace sannyasa. Yajnavalkya, whose, heart was ever fixed on Brahman, was himself a householder. Though the acceptance of sannyasa is not a condition precedent to the attainment of Divine Knowledge, vairagya is a necessary requisite. This is borne out by the example of Maitreyi herself, who was the very embodiment of vairagya. Desiring to enter sannyasa, Yagnavalkya called his two wives to his side and announced his intention to them. He also proposed to partition his wealth between them. His elder

wife, Maitreyi, was a woman of great wisdom and therefore quite indifferent to worldly riches.

"Of what use is wealth to me?" she said. "Even if you give me the entire sea-girt earth with all its wealth, will it save me from worldly bondage and afford me the Supreme Bliss? Never. Like the pleasure-hunting rich men, I too may enjoy earthly pleasures with the wealth, but truly the wealth can do nothing for me. I therefore pray you, kindly teach me the way to see Truth and escape from the bondage of illusions. I beg of you only the wealth of knowledge and no material riches."

Maitreyi was but a frail woman, but Yajnavalkya was convinced of her wisdom and her vairagya. Pleased with her, and finding her a deserving pupil, he decided to impart the Supreme Knowledge to her. Like the illuminating rays of light from the sun, knowledge now began to issue forth from the great Yajnavalkya. He said:

Jivanmukta

"Dear Maitreyi, a wife does not love her husband for his sake; she loves him for the sake of the Self. Similarly, a husband does not love his wife for her sake, but for his Self. A father loves his son not for the son's happiness, but for his own. The rich man loves his riches, not for the sake of the riches, but for his own comfort and convenience. Thus, my dear, if a man loves others-persons or things-it is for his own sake and not for them. Man's love for others is greater or less according to the nature of the relationship between him and them, and so it is unimportant; his love for himself is absolute and therefore it is of utmost importance. Man desires to save himself at the cost of his wealth, even at the cost of his own wife and children. From this it is clear that man's supreme love is for himself, and his love for things useful to him is comparatively negligible."

STORY
Section

The Story of Indra and Virochana

nce Prajapati, the creator of the universe announced, "The Self is the sinless, ageless and deathless One; it has no sorrow nor hunger nor thirst. The goal of all its desire is the Truth, Truth is the one thing worthy of its resolve. It is this Self that has to be sought after, it alone one should seek to know. And one who seeks after the Self and knows it, gains possessions of all the worlds, wins all that is desirable."

The Story of Indra and Virochana

Both the gods and the demons heard this announcement and thought, "We must know this Atman or Self and seek this knowledge that promises all worlds." Hence, Indra, the king of the gods and Virochana, the leader of the demons, approached Prajapati with all the humility of a disciple and requested him to impart this knowledge to them. Prajapati accepted them as his disciples and asked them to stay with him for thirty-two years.

Both, Indra and Virochana, stayed on living the life of a Brahmachari. At the end of that period, Prajapati called both of them and said, "Dear ones, the person visible in the pupil of the eye is Atman. This Atman is the Brahman, the immortal and fearless. Go and see yourself in a pan of water and then tell me what you saw." Next day when Prajapati asked both of them to narrate their experience they both said, "Lord, we saw the

The Story of Indra and Virochana

Self entirely as we are, the very image even to the very hairs and nails."

"Go and adorn yourself and then look into the pan of water and tell me about your experience" said Prajapati to both of them.

Happy, they went and adorned themselves, looked into the pan of water, came back and replied to Prajapati, "Revered Sir, we saw ourselves well dressed, well groomed and well adorned."

"Very good, this is Atman, the immortal and fearless, the Brahman" thus confirmed Prajapati to them.

Both Indra and Virochana, went happy and very much satisfied in their heart. Prajapati saw them going away and exclaimed to himself, "Whether they are gods or demons they will inevitably perish if they are satisfied with the mere reflection of the Reality."

Virochana went to the demons and taught them this knowledge by saying that this

The Story of Indra and Virochana

bodily self is all that we need to know and serve and glorify. This is the supreme knowledge by which one obtains the world here and hereafter.

Indra was different from Virochana. He realized that something is wrong with what he has just learnt about the Atman. He felt uneasy. He thought to himself that as the water reflects a well adorned body so does it reflects a blind man if he is blind, a defective man if he is defective. If a body is destroyed or dead, then there is no reflection of a living body. How then could the body or its reflection be said to be the deathless Atman?

He went back to Prajapati and said, "Lord, I see really nothing worthy in this body or in its reflection. Please give me the true knowledge about the Atman." Prajapati was happy with Indra and asked Indra to stay with him for another thirty-two years. At the end of that period Prajapati called him

and said, "That which moves about in dreams is Atman."

Indra seemed to be satisfied and made his way to the abode of gods. But as he went along, again doubt crept into his mind and he thought, "How can the dream self be Atman? In dreams one suffers, one is wounded, one weeps when afflicted. The fearless and sinless Atman cannot be subject to such happenings. This does not seem to be the truth. Even this time also something again is wrong with what I have learnt." He came back and prostrated himself before Prajapati requesting him to explain the truth of Atman.

As usual, Prajapati told him to stay with him for another period of thirty-two years. Indra was all prepared. At the end of this period, Prajapati called Indra and said: "The self who is full pleased and is in a happy mood in deep sleep is the Atman."

Indra was satisfied and went

home. But before he reached his place, again doubt overwhelmed him and he said to himself, "In a dreamless sleep, the self does not know itself. It is not conscious of its own existence. How then can the unconscious self be Atman when it is described as the ever luminous one, ever conscious one?" He came back again to Prajapati and reported to him about his difficulties. This time Prajapati was more pleased with Indra and told him to spend five more years with him. After the period was over Prajapati called Indra beside him and said: "O Indra, you have deserved the knowledge of the highest truth by your persistent effort and intense inquisitiveness." Saying this Prajapati revealed that part of the highest knowledge to Indra for which he was ready at that point of time.

"This body is subject to death yet it embodies the deathless and bodiless Atman. This embodied Self falls into the trap of all dualities like pleasure and pain, but the bodiless Atman

is not touched by any duality. So long as the Atman resides in the body and attaches itself to them he seems limited and restricted, but again when freed from the body becomes one with the infinite spirit. When the Atman leaves the body, goes wandering freely in the infinite worlds. The eye, the ear, the senses, the mind are there only in order that the Atman may see and hear and think. It is on account of Atman and in the Atman that the things and beings exist. He is the Truth and the final repository of all existence."

This time when Indra went back, he had no doubt. And because Virochana was satisfied with the knowledge of body as self, the demons, even today live in the ignorance taking the body as the Self.

Mission & Ashram News

Bringing Love & Light
in the lives of all with the
Knowledge of Self

Ashram News

Gita Jayanti Celebrations

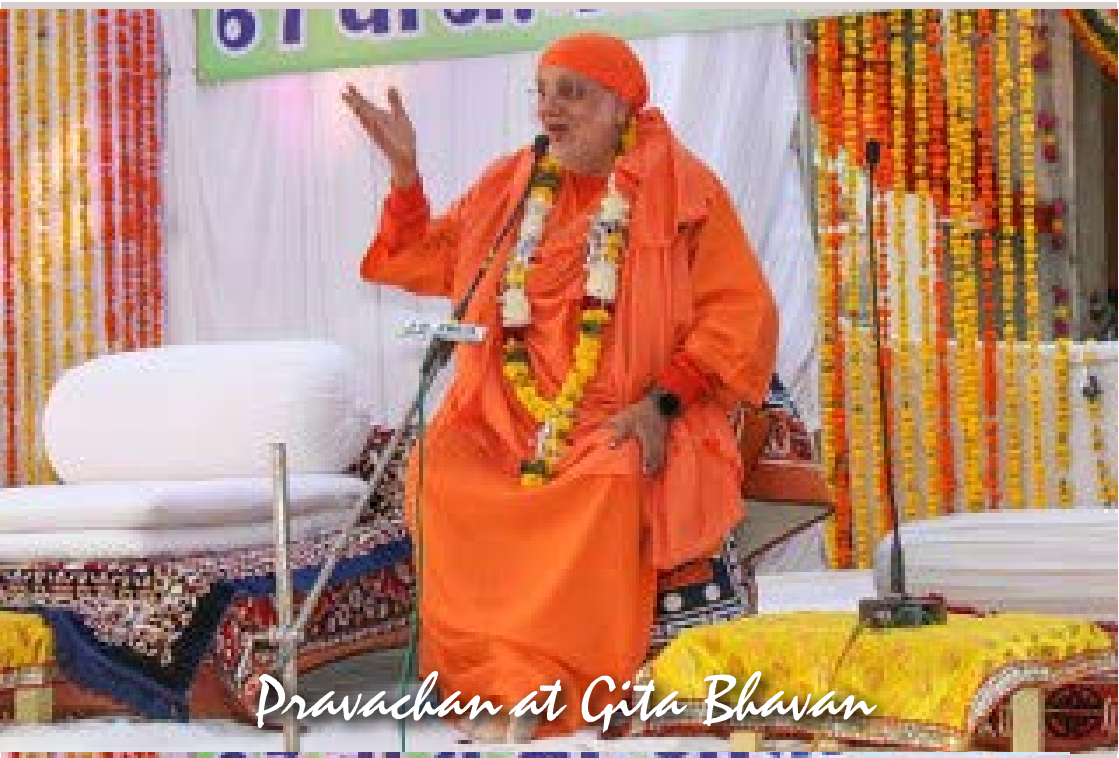
Ashram News

Footi Kothi-Indore

Ashram News

Gita Jayanti Celebrations

Ashram News



Pravachan at Gita Bhavan

Ashram News

P.P. Guruji Sw. Atmanandaji

Ashram News

At the Lotus Feet of P.P. Guruji

Ashram News

Birthday Celebrations of P.P. Guruji

Swami Atmanandaji

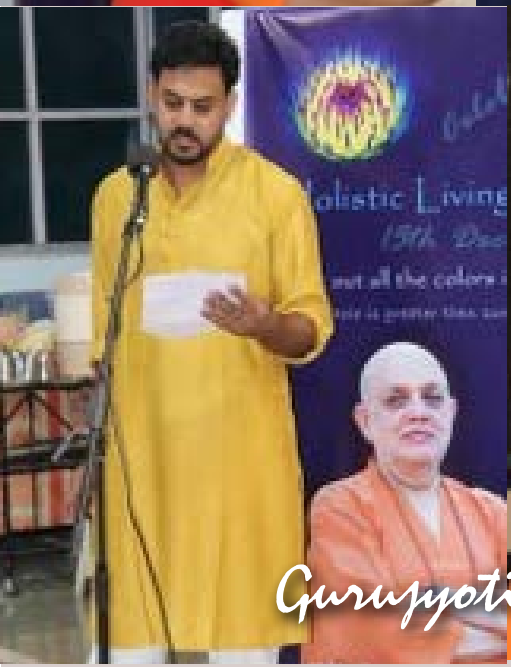
Ashram News

Ashram News

15th Dec - Holistic Living Day

Karmayog se Karmotkarsha

Ashram News



Gurujyotihi Namostute

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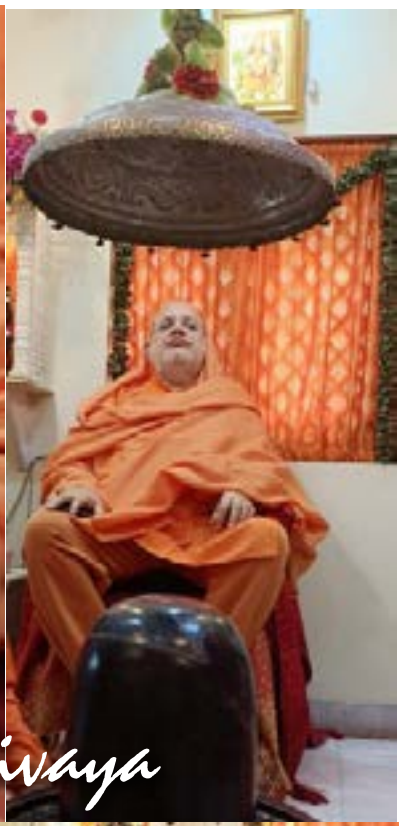

Om Namah Shivaya

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Gita Jayanti @ Ashram

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Conclusion of Gita Gyan Yagya For Students from Russia & Georgia

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Abhisheka-Sri Gangeshwar Mahadev-Alexei & Sudhanshu

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Abhisheka by Sri Siddharth Arora
Oxford UK

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Ashram & Mission Programs

Daily Class (Ch-2) of

Bh Gita (Shankar Bhashya)

@ Vedanta Ashram, Indore

Poojya Guruji Swami Atmanandaji

Online Weeekly Satsang

Pravachan / Meditation / Chanting / Bhajan

By P. Swamini Samatanandaji

Every Sunday (4.00-5.00 PM)

on Google Meet

Ashram News

Gita Chanting Class

By P. Swamini Amitanandaji

@ Vedanta Ashram, Indore

Every Sunday (4.00-5.00 PM)

GitaGyan Yagna

By P. Swamini Amitanandaji

@ Ram Krishna Kendra, Maninagar
Ahmedabad

From 6th to 13th Jan 2025

(7.00 AM & 6.30 PM)

Internet News

Talks on (by P. Guruji) :

Video Pravachans on YouTube Channel

(Click here)

Gita / Upanishad/ Prakaran Granthas

Sundarkand / Hanuman Chalisa

Shiv Mahimna Stotram / Chanting

Moral Stories etc

Audio Pravachans (Click here)

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